

P. L. B. Garrison

THE LIBERATOR

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W. Bassett, Lawrence Quincy, Wm. Bassett.

VOL. IX.
WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD, OUR
BOSTON, FRIDAY.

Y, AUGUST 23, 1839.

REFUGE OF OPPRESSION.

From the N. Y. Times.

The American people will throw themselves headlong into the arms of the devil,—and all, if we are to

trust their own stories, for the sake of the Lord;

and into the hands, who commit all sorts of

atrocities in the storm of their piety. Thus do

the religious reformers of the world, who are

occasionally act, if they thought the only way

to heaven was to swim there upon deep

oceans of human blood—and thus it happens at the

present writing with abolition editors, who, in

the name of their holiness, tell so many falsehoods,

that we might suppose that they had laid in wager

the fate of life, to see who could lie fastest.

Their papers are indeed, mere tissues of the gross-

and most abominable falsehoods—one column will

not suffice to expose them all;—another, the lynch-

ing man, who was never heard of by any

one man, and who, of course, forges the tail of his

own creation, for the purpose of raising the wind by stir-

ring up the sympathies of the elect. A third—some

how ridiculous story of a cargo of slaves that

were wantonly massacred and thrown into the ocean,

as far from Africa—thus making it appear that

Texas, as Texas have

shrewd, dead, and perfect.

The Texans they want is a

ways pretended

interception of Mexico, has

been instigated to

immense gains

in the western frontier

and to instigate

an insurrection tribe,

as great as that

the Texians have

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naturally become the fit instruments to corrupt and enslave their fellow citizens of the non-slaveholding states. Said the illustrious Earl of Chatham, exulting in his place in the British Parliament at the resistance offered by these colonies: 'Three millions of subjects in America, who are to be slaves, would be fit instruments to enslave the rest.' The Congress of the United States, to whose legislation the whole nation is subject, is thus composed, to a great extent, of slaveholders; and the representatives of a people who are not themselves free; of legislators who neither enjoy nor permit liberty at home, nor either embrace nor understand the principles of liberty and inalienable rights, as laid down in the Declaration of Independence; and who can only be supposed to seek or desire more liberty for their constituents of the North than is enjoyed by their own constituents at the South.

The SLAVEPOWER, thus constituted, having gained such concessions in the formation of the frame of government, by blustering and threatening to leave the Union, has found the same policy successful in gaining all the material points which seemed needful for the consolidation of its dominion. The grossly oppressive and tyrannical respects unconstitutional Act of Congress of 1793, for the delivery of fugitive slaves, having no respect of color, and the Act of 1797, for the regulation of the domestic slave-trade through the U. S. custom-houses, are instances in point. The entire ascendancy of the Slave Power, however, was not secured until the celebrated compromise of the Missouri Question. From that day its aggression has been limited only by the will of its directors; and it has contrived, by its policy of the Federal Government, in a manner highly disgraceful to the nation, inconsistent with the public interests, and dangerous to the liberties of the people.

The prominent statesmen of the South, in the early days of the government, such as Washington, Jefferson, Wythe and Henry, who have manifestly favored the equal rights of the working men of the North, always expressed strong desire for the extinction of slavery. The modern schoolmen, such as Calhoun, Leigh, McDowell, Pickens and Harper, who have defended the perpetuity of the slave system at the South, have generally manifested their compliant expectation that something similar would be extended to the white laborers of the North.

The events of the last five or six years leave no room for doubt that the Slave Power is now waging a deliberate war against the liberties of the free States. The rewards offered by the legislatures and governors of the slaveholding States for the abduction of free citizens of the free States, guilty of no crime but that of having advocated the cause of universal liberty, are sufficient to bring northern men to trial under the slave codes of the South. The demands made on the legislatures of the free States for the despotic suppression of freedom of speech and action—the pillage of the United States Mail, and the plot almost successful to establish a censorship of the press,—the stoning of the freedom of debate in Congress,—the virtual annihilation of the right of petition,—the systematic control exercised over public opinion in the North, through mercantile cupidity and the venal servility of the press,—the open demand of the Slave Power, and the subservient endeavors of its northern minions to overawe the freedom of speech and of the press, and deprive the people of their inalienable right of discussing their national interests,—the hasty and rash recognition of the independence of Texas, and the efforts, now suspended but not relinquished, to annex to our union that immense territory, laden irrevocably with the curse of slavery,—the appointment of slaveholders or of northern men known to be entirely subservient to slavery, to all offices whose functions in any way affect the interests of slavery,—the proscription of the national diplomacy to base chicanery, for the benefit of slaveholders, while questions of great national importance are neglected or postponed,—the refusal to recognize the independence of Hawaii, and the attempt to annex the same to the four colonial boundaries—the refusal to adopt an effective measure against the African slave-trade, while professing to treat it as piracy, and to desire its extirpation,—the frequent and impious charges of the national policy respecting commerce, manufactures, and other subjects, in palpable subversive to slavery,—these are a part of the innumerable proofs of the encroachments of the SLAVE POWER, of its determinations for the future; of the ascendancy it has already acquired, and of the utter impossibility of securing the freedom of the North, without the speedy abolition of slavery at the South. The Constitution is easily to be explained by the friends of the South, so soon as it is made plainly to appear that they no longer subscribe and protect these inalienable rights, which our fathers proclaimed in the Declaration of Independence.

Bro. GARRISON.—The 'Abolitionist' of the 1st inst. contains a long editorial article, headed 'The Boston Controversy,' which I wish to make the occasion of some remarks upon the present division in the anti-slavery ranks. Not that I intend to make a formal reply to the article aforesaid. I am not 'tall enough' to do it. For my poor brain, I can see neither wit nor logic in it. The real point of the production is either above or below my comprehension. The Phenomenon gave me but a small share of ideality, and this may be the reason why I cannot see its force and beauty. It is well filled with tropes and figures; and a good deal is said about somebody's having a 'spirit of egotism and suspiciousness,' and of 'not hearing his best friend.' (Que. who?) Then again we hear of 'white weed' and 'Canada thistles,' of 'pervasive moonshine'; 'interminable legions of logical nightmares'; a 'king of day,' 'armies of non-resistance,' turning 'butts for muzzle,' 'breaking the horses' back,' &c. &c. Now these may all be excellent in their way, but I can not see their special use, I may as well pass them over.

My principal object in referring to this article, which was intended as a sort of reply to the recent address of the Board of Managers of the Mass. A. S. Society to the abolitionists of Massachusetts, is to take exception to its title, 'The Boston Controversy.' This is another evidence of that false issue which the opponents of the Mass. A. S. Society are endeavoring to make before the world. Such a course may be good policy for them, but its adoption will require a person to have a very small share of conscience. They seem to and doubt with much truth, if they can make the friends of the slave throughout the country believe that the division here is merely a local affair—a 'Boston Controversy,'—they shall escape that unqualified condemnation which they would otherwise receive, and be enabled to carry forward their disorganizing schemes with comparative hope of success.

Their great object seems to be to make the question which divides the abolitionists in this State local in its character, identify 'that Garrison,' and the two unpopular theories advocated by some in our ranks, with being 'no longer an Anti-Slavery Society simply, but in its principles and modes of action a woman's rights, non-government Anti-Slavery Society,' and thereby secure its overthrow by arraying against it the religious opinions of a large portion of the professing Christians in the country, and all the selfishness and depravity of the human heart.

The 'Boston Controversy'! It is not a question confined to Boston, to any other particular location. It is a question which affects vitally the anti-slavery enterprise—a question, on the right decision of which depends the very existence of our whole organization. A large number of abolitionists know as little of the real cause of this division as Fabian pretended to know of the quarrel between Cesario and Sir Andrew Aguecheek. Others, I suppose, really think the Mass. Society has gone over to 'non-governmental' and 'woman's rights.' In this state of electing her consuls, by the gracious permission of her emperors, but the rights and liberties of the people are sold and gone. Rival candidates and rival parties may arise, each with words of liberty; but (as we already see among ourselves) each vying with the other in subserviency to slavery.

It is the struggle of the Slave Power to injure, restrain, extirpate, and finally annihilate the councils of the nation, that we owe nearly all the violence of party warfare, and all those fluctuations of political power, so injurious to the interests of industry, to the stability of credit, and to the progress of improvement. The Slave Power has at length thrown off all disguise, and boldly avows the principle of changing the course of public measures with a view to advance the interests of slavery, by impairing other interests. Thus, in the language of President Monroe, 'we have found this evil to pervade upon the vital parts of the Union.'

Slavery, then, is the greatest political evil in our nation, and should be treated accordingly. The question of its abolition is the greatest political question now before the people for decision. And resistance to slavery is the highest political duty now resting upon every freeman. From the strong hold of political ascendancy in which it is now so firmly entrenched, it must be overthrown by the only force which can reach that citadel—viz., the power of the people, not upon a sect or class of men, to act for the aggrandizement of a party, or the success of a scheme. But we call upon EVERY MAN, who cherishes a love for Human Rights, to unite in destroying this grand enemy of Human Rights—upon every man who venerates the Declaration of Independence, to apply the principles of that Declaration in annihilating an institution which signifies those principles as an unmeaning flourish; upon every man who loves the Constitution of the U. S., to employ the powers secured by that constitution, and the opportunity afforded by that Union, in destroying the system which has already made the Union a rope of sand, and the constitution a yoke of iron;—upon every man who loves liberty for himself, or desires to leave his blessings to his children, to employ the liberty he has left in overthrowing the most dangerous system of despotism the world ever saw.

FELLOW CITIZENS OF THE UNITED STATES:

Let us treat slavery as it really is, as the enemy of the Union, the enemy of the Constitution, the enemy of God and man. Let us so far resolve that we will vote for no man to any office of trust or honor, who either holds slaves or upholds slavery; since no man is worthy of office in a republic, who is too ignorant to comprehend or too base to maintain the first principle of liberty. And because our public men, of both parties, have gone so far in subserviency to slavery, and are so accustomed to baffle away the interests of liberty for the honors of office or the aggrandizement of party, that we know not whom to trust, let us determine that we will support no candidate who will not publicly avow his opposition to slavery, his desire for its speedy and perfect extirpation, and his purpose to use his best efforts, by all laws and reasonable means, to encourage and hasten its entire abolition. Let us stand resolved to vote for candidates otherwise

suitable, who are known to be right on this question, notwithstanding they may differ from us on any minor political questions.

Let us offer up our party spirit to the altar of liberty. Our fathers, in the days of the revolution, had their party differences, but they suppressed them during the vital struggle. Let us imitate their example. And let us, in these days, lay aside all that appears to be the erroneous principles, or opposes the injurious public measures cherished by those who are united with us in this holy cause, let us aim to do it in a manner that shall not weaken the unity of spirit with which we ought to press forward in this paramount object of our desires. And in case neither of the political parties are able or willing to present fit candidates for office, let us give our votes, be they few or many, for good men who are known to be right on the question of slavery. The question, whether such votes should be counted, can be easily decided, by the discretion of the friends of liberty in their districts, according to the circumstances of each case. But by all means, let the votes be given. Where majorities are required, they may defeat or control elections, and compel a regard to the interests of liberty. And in the States where pluralities govern, they will at least be counted, and will be a witness to party men, of the numbers of free citizens who condemn, and who will not partake of their base subserviency to slavery.

We should not even citizen of the free states be ready to adopt this rule? We ask our fellow-citizens of all parties seriously to consider, whether every interest and object coming within the scope of legislation, may not be more safely entrusted to enlightened and honest men who are true to the principles of republicanism, whatever may be their views on minor points, than to men of your own views on these points, but who are penetrated with the spirit of slavery, or willing to sacrifice the inalienable right of men to the claims of property. Men who are sound at heart and in principle would be just, ruling in the fear of God. They are likely to carry even an inexpedient measure to a successful issue. On the contrary, the venal parasites or cowardly vassals of slavery cannot be safely trusted on any other subject, for experience proves that they will sacrifice every other interest to the demands of slavery.

We would neither undervalue nor discourage the other means employed for promoting the abolition of slavery; but we are sure that the firm and faithful discharge of our duty at the polls is absolutely necessary for the peaceful accomplishment of the object. Slavery must come to an end. Its destiny is sealed, and now only points submit to our discretion respecting the time and mode of its final extinction.

The Society's demands made on the legislatures of the free States for the despotic suppression of freedom of speech and action—the pillage of the United States Mail, and the plot almost successful to establish a censorship of the press,—the stoning of the freedom of debate in Congress,—the virtual annihilation of the right of petition,—the systematic control exercised over public opinion in the North, through mercantile cupidity and the venal servility of the press,—the open demand of the Slave Power, and the subservient endeavors of its northern minions to overawe the freedom of speech and of the press, and deprive the people of their inalienable right of discussing their national interests,—the hasty and rash recognition of the independence of Texas, and the efforts, now suspended but not relinquished, to annex to our union that immense territory, laden irrevocably with the curse of slavery,—the appointment of slaveholders or of northern men known to be entirely subservient to slavery, to all offices whose functions in any way affect the interests of slavery,—the proscription of the national diplomacy to base chicanery, for the benefit of slaveholders, while questions of great national importance are neglected or postponed,—the refusal to recognize the independence of Hawaii, and the attempt to annex the same to the four colonial boundaries—the refusal to adopt an effective measure against the African slave-trade, while professing to treat it as piracy, and to desire its extirpation,—the frequent and impious charges of the national policy respecting commerce, manufactures, and other subjects, in palpable subversive to slavery,—these are a part of the innumerable proofs of the encroachments of the SLAVE POWER, of its determinations for the future; of the ascendancy it has already acquired, and of the utter impossibility of securing the freedom of the North, without the speedy abolition of slavery at the South. The Constitution is easily to be explained by the friends of the South, so soon as it is made plainly to appear that they no longer subscribe and protect these inalienable rights, which our fathers proclaimed in the Declaration of Independence.

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Bro. GARRISON.—I know the knight is incensed against you, even to a mortal arbitrament; but nothing of the circumstance more. SHAKESPEARE.

Bro. GARRISON.—The 'Boston Controversy'

and a division in our ranks; but they were disposed of in a summary manner, 'went off in the smoke,' and are now nearly forgotten. But the spirit which dictated this 'appeal' still lives, and still manifests itself in protesting against the equal action of women in anti-slavery meetings. This objection was first made in the New England Convention of 1838. The Convention very properly decided that women were entitled to the same rights as men in deliberative assemblies; but that they ought to press forward in this paramount object of our desires. And in case neither of the political parties are able or willing to present fit candidates for office, let us give our votes, be they few or many, for good men who are known to be right on the question of slavery. To do this is to imitate their example. And let us, in these days, lay aside all that appears to be the erroneous principles, or opposes the injurious public measures cherished by those who are united with us in this holy cause, let us aim to do it in a manner that shall not weaken the unity of spirit with which we ought to press forward in this paramount object of our desires. And in case neither of the political parties are able or willing to present fit candidates for office, let us give our votes, be they few or many, for good men who are known to be right on the question of slavery. To do this is to imitate their example. And let us, in these days, lay aside all that appears to be the erroneous principles, or opposes the injurious public measures cherished by those who are united with us in this holy cause, let us aim to do it in a manner that shall not weaken the unity of spirit with which we ought to press forward in this paramount object of our desires. And in case neither of the political parties are able or willing to present fit candidates for office, let us give our votes, be they few or many, for good men who are known to be right on the question of slavery. To do this is to imitate their example. And let us, in these days, lay aside all that appears to be the erroneous principles, or opposes the injurious public measures cherished by those who are united with us in this holy cause, let us aim to do it in a manner that shall not weaken the unity of spirit with which we ought to press forward in this paramount object of our desires. And in case neither of the political parties are able or willing to present fit candidates for office, let us give our votes, be they few or many, for good men who are known to be right on the question of slavery. To do this is to imitate their example. And let us, in these days, lay aside all that appears to be the erroneous principles, or opposes the injurious public measures cherished by those who are united with us in this holy cause, let us aim to do it in a manner that shall not weaken the unity of spirit with which we ought to press forward in this paramount object of our desires. And in case neither of the political parties are able or willing to present fit candidates for office, let us give our votes, be they few or

THE LIBERATOR.

J. J. GURNEY'S PAMPHLET.

to have that 'clandestine cause' ; nor do I believe can smile upon efforts of hatred and despotism.

one who judge impartially this State, as carried on a belligerent attitude to there is a want of open-

ness of manifesting rea-

son of the souls and bodies

and temporally, because

perhaps I might say we

are used to prejudec and

against yourself and your

saying, (and I have had

more than half of the

Massachusetts Abolitionists

fully believe that you are

fast verging that way,

of examination the ministrants that you

ment, and consequently

structure to any one.

One person who is pro-

mote and humane and

truth and righteously

hand, prayers, and alms

with the watch-

no remissable agency

not unite and labor as

appose to my exceeding

tendency.

The above remarks, by the

Rev. Mr. C. W.

Massachusetts Abolition Socie-

ty, a public lecture was

in the Liberator

private. The follow-

ing by Mr. G. and me

is as follows:

No. II. Interview with a number of friends since, and especially thoroughly now through non-slavery sheet, because superiors in importance.

No. III. A wolf in sheep's clothing views with alarm new.

No. IV. Friends in his [Mr. Garrison's]

No. V. Friends through the resolutions though so many women against them—Garrison.

The assertions made by the

might be given, if more present.

They are true.

They cannot be made no place have been known to us.

and he is guilty of his neighbor.

FAIR PLAY.

AND PONDER IT!

Five miles from Boston, where was formerly observed their application of the liberator and the bonds of organization in Boston, it is, and overboard went because females would be heard in the church.

He had just found out that he was to be heard in the church.

the meeting in some other

remedy the evil or not,

shouldn't that be more females teach such direct OBSERVATOR.

CONDUCT.

guard is beneath contempt

is no general rule unless where, how, however

requires that a desire noticed. No one of course

long a stick, while

some vermin in their

yet, should they obtain

being removed by means

to be crushed, render

their return. It is in every

city in the country

imperious duty to notice

member of the Committee

the late School Board

of the Anti-Slavery Fair.

NEW BEDFORD, Aug. 12th, 1839.

BOSTON.

FRIDAY, AUGUST 23, 1839.

The friends of the slave generally will rejoice to hear of the safe arrival in England of WENDELL PHILLIPS and lady. Probably, no young man has ever left this country with a larger number of friends and admirers behind him, deeply solicitous for his safety and welfare, than Mr. Phillips. The following letter from his pen, announcing his arrival, contains much interesting information, and will be read with interest.

We expect to receive other communications from him, as he shall find opportunity to write. The health of his lady, we are glad to hear, has been improved by the voyage. May they, in due time, be restored to their home and friends in safety! The labors of Mr. Phillips are greatly needed in this Commonwealth at the present time; but he will do much for the slave and for humanity abroad. It seems he has seen our beloved THOMSON, with whom he had no personal acquaintance in this country, and whose health, thousands will be pleased to learn, is excellent, while he still continues to be in labor most abundant.

A mighty and glorious enterprise is that which he has espoused!

LETTER FROM WENDELL PHILLIPS.
London, July 31, 1839.

DEAR GARRISON:

On my arrival here, I delivered the letters I brought, to all the individuals I could find, and put the rest in the way of reaching their destination. H. Martineau is in France; so I lose the pleasure of seeing him, for the present. Thompson I sought at one or two anti-slavery 'homes,' before I could find trace of him. At Aldermanbury, they could tell me nothing of his whereabouts, except that he was probably near London. Indeed, I found Aldermanbury silent, lonely, almost deserted, except an occasional visit from its Secretary, Mr. Stokes; but the associations of the place make me linger awhile, looking around on its well-filled presses, its long piles of documents, its busts and books—the scene of so many sacrifices, counsels, and struggles, whose result stretch over both hemispheres, and into ages to come.

I send my thanks to all my Friends here. I have

made a few remarks upon the expected production submitted to J. J. Gurney. I hope Friends will read sympathetically, and profit by it. He speaks of a 'gracious' to masters. I do not know as I should have any objection to it. I think the masters deserve our sympathy more than the slaves; still I should want a mighty and glorious enterprise is that which he has espoused!

REMEMBER ME AFFECTIONATELY TO ALL THE FRIENDS IN THAT LAND, WHICH HOMELINGS, FROM THIS LITTLE WORLD WE NAME.

Yours very truly,

WENDELL PHILLIPS.

Compete with England, and uphold the slave-drivers, and, doubtless, we shall see the North succumb to the plan? But, protected or unprotected, before the sunny gates of that tropic, 'whence merchants bring their spicy drugs,' the fetters of the slave will melt away.

Sturge thinks the late slaveholders in the West Indies require too much watching, to allow the abolitionists to take their eyes from that spot. He takes, therefore, no great part in the new movement. Scoble and Stuart are in the West Indies. Their accounts are highly interesting and very favorable. We spent an evening with the Peases. They remind us more of the American friends than any others we see here.

By the bye, I met yesterday in the Strand, a white and a colored man walking arm in arm, both of highly respectable appearance, laughing merrily. Looking round, and seeing no appearance of a mob, gave me the most realizing sense I have had, that I was no longer in America!!

Remember me affectionately to all the friends in that land, which homelings, from this little world we name.

There are no meetings, after all, like our Board meetings, and no gatherings like the gatherings at 25, Cornhill. Remember me to them all. I hope you have, by this time, lectured through the whole valley of the Connecticut. To Collins, my fellow-laborer, I send my best wishes. He needs no spur: on the contrary, there are words which wear out their scabbards.

I feel that my letter tells you little. Yet we are here at a most interesting crisis. At the moment, when the anti-slavery host seemed falling asunder for want of a field definite object, Providence has opened a fresh field for exertion, given a new impulse to their zeal. The fountains of the great moral deep are just breaking up. The dawn of a new crusade seems cheerfully buckled on their new armor. They have not forgotten the negro,—only changed ground to serve him more effectually. In the dark chambers of degraded Brazil, and hard hearted America, the rays of the moral sun can hardly penetrate. Our efforts with some men seem merely penetrating the air—heaving whorls with lead. But India speaks—and a Thompson says, 'We need not wait till Portugal is honest, till America is consistent,' to abolish slavery. Our friends have laid new sacrifices on the altar of humanity. George Thompson is known to have put aside the most flattering offers of worldly grandeur and wealth, and to himself.

I want my Friends to read this pamphlet, but especially those who do not wish the colored people to go alone, but who want them to keep their places—those who are neutral, but if they associate with colored people, are neutral, but want to marry them—those who are not like to sit beside colored people at meeting, &c.

Nothing save, I heard an aged Friend say in the India Society; that was visiting at a certain place, and a colored woman came there, speaking of what she said. 'This black woman sat at table with us, just as if she had been white, and when we went away, just as if she had been white, and when we went away, just as if she had been white.'

She told this, much to the same master she would if an orang-outang had been on a visit and drank tea. Now what language can such facts speak? To me they speak plainly that the Friends have long since cleared themselves of the sin of slaveholding and have testified against it, though not as a body cleared themselves of opposition against color, and have never as a body tested against this great sin.

That the language addressed to our beloved Friend, J. J. Gurney, might be wanted in the ears of Friends in tones that you must hear!

Let us call to mind that 'God hath made of one blood all the children of men to dwell on all the face of the earth.'

LET US FOREVER BURY AND FORGET THE ARISTOCRACY OF THE SKIN.

Let us do every thing in our power to promote the religious and literary instruction of the colored population, let them be invested with the full rights of citizenship, on the same terms as other persons; let every man, every woman, every employee, every hour, every day, be thrown open to their exertions, of education and never depress their natural desire to improve. If such should be the course adopted, we may be assured that the mixture of colors in the same position, would soon be found perfectly harmless!

Now ardently do I hope that Friends will think as high of Joseph J. Gurney's opinion on this subject as do others on ours.

A FRIEND.

W. L. Garrison.

ABOLITION OF SLAVERY IN THE FRENCH COLONIES.

Louis Philippe has lately issued two ordinances, which may be considered as the beginning of emancipation in his dominions.

The first requires a census and registry of slaves in the several towns, in which they are held, and provides that a slave, who shall not be registered, shall be free.

The object of this ordinance is explained by the French papers to be, that the government may be able to control all the mutations which may take place in the condition of their population.

The second ordinance enfranchises in the island of Martinique, Guadeloupe, French Guiana, and the Isle of Bourbon.

All slaves, with whom their masters or mistresses have contracted marriage.

All slaves, who, with the consent of their masters, have contracted marriage with free persons; and if the parties have had natural children, these also are free.

All slaves, who, with the consent of their masters, are claimed by free persons, with whom they have contracted marriage before the date of this ordinance.

All slaves adopted with the consent of their masters by a free person.

All slaves who shall have been made general legatees by their masters, or appointed executors or guardians of their children.

Natural children, who are the slaves of their father or of their mother.

Parents, who are the slaves of their children.

Brothers and sisters, who are slaves of their brothers and sisters.

You will perceive that some of these provisions are of considerable importance. If they were applied to our slave states, they would secure the blessings of liberty to the posterity of thousands of American democrats.

Now, it appears clear to me, that if the right to hold slaves is beneath contempt, it is no less beneath contempt to hold slaves for the purpose of making them work for us.

It is now evident that the Friends will be compelled to give up their slaves, and to let them go free.

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LITERARY.

From the Christian Witness.
SONG OF THE BROTHERHOOD.
The steady subsidence of the agitation.—
Correspondent of the National Intelligencer.
Abolitionism is rapidly dying away.—
Pro-Slavery papers—passim.

Dying away—day after day!
This is the burden of our lay!
And louder yet shall the chorus ring—
For southern votes we'll strain our throats,
Till the air shall shrill with our servile notes,
For the "sunny South" hath hidden us sing.
What care we that the press be free?
Freedom and slavery cannot agree!
Muzzle the press!—for the South hath spoken—
Down with petition! kill Abolition
With added-egg logic and club-ammunition!
Discussion must cease, or the compact is broken.
Dying away—day after day—
This is the song we sing for pay.

True, we oppose, as every one knows,
The "abstract" system of kicks and blows,
But—slaves are contented and masters kind.
True, we believe to plunder and thieve
Is not the best thing that a man can achieve,
But—the system has flourished for—time out of mind.
We know 'tis an evil, a child of the devil,
But to tell the South so would be thought hardly
civil!

Besides it was sanctioned by Peter and Paul—
All good men abhor—but the Bible is for 't,
And our hearts are at ease under pens of this sort—
And Colonization's "cure," after all!

Dying away—day after day—
This is the burden of our lay.

The "fanatics" are few—they are gaining, 'tis true,
And the time may be near when our course we shall
rise—

But still we'll protest they are "dying away";
Our consciences bought, we will lie, as we ought,

Give now to the future a serious thought—
Sufficient the evil thereof to the day!

With the many we'll shout, and in time turn about;
For to easy to wear out our coats either side out;

And we've learned from the schools that "expediency is
right."

Old Time will disclose we are moral Jim Crows,
And can never like a wane with the wind as it blows—
While the South pays best, for the South we'll fight!
Dying away! dying away!

This is the song we sing for pay!

From the Christian Witness.

EMANCIPATION IN THE WEST INDIES.

Where laugh the bright Antilles
Amid the Southern shade,
Oppression long in pride had ruled,
With bloody scourge and chain—

The negro, crushed beneath his hand,
Bent at his cheerless toil,
And poured his unavailing tears
Upon the thirsty soil.

Curse and groans went upward
Continually to God,
And shrieks did vex the quiet air,
Where'er the tyrant trod—

The negro's cup was drenched with tears,
And—darkest, dreariest fate—

His letters clanked within his soul,
And made it desolate.

Year after year of bondage
The self-same story told
Of guilt, and woe, and severed hearts,
Mothers and children sold—

Hopes crushed, affections blighted, ties
The holiest, rent in twain,
And myriad victims flung upon
They bloody altar, Gain!

God saw it all!—the record
Was traced before His eye—

And in His own good time He sent
Deliverance from on high!

For the oppression of the poor
He rose, and shook the earth;

His hand unlocked the prison door
And led the captives forth.

Then swell'd the choral anthem
Those sunny skies among—

The freedmen shouted in his joy,
And songs were on his tongue—

Songs of thanksgiving—bursts of prayer,
On every hill were heard;

The values were vocal, and the air
With melody was stirred!

Praise to thy name, Jehovah!

Who hath deliverance wrought!—

We view the wonders of thy power,
With reverential thought;

We cry to Thee in faith—oh Lord!

Stretch forth thy helping hand,—

Break the strong fetters of the slave,
And spare our guilty land!

From the Emancipator.

LINES,

Written on leaving Porto Rico, via the United States, for
Great Britain.

BY REV. JOHN SCOBLE.

Land of the Pirate and the Slave,
Where every virtue finds a grave;

And every vice triumphant reigns,
That man, in all his villainy, stains;

I hate thee! though thy mountains rise,

In solemn grandeur to the skies:

I hate thee! though thy valleys gleam,
With beauty in the morning beam:

I hate thee! though thy plains unfold
More precious wealth than mines of gold:

I hate thee! lovely as thou art,

And joy to hear the word, depart!

Land, which the Tyrant long hath trod,
And dared usurp the throne of God;

Land, where the Slave no respite knows,

From toils, and stripes, and bitter woes:

Land, where the murderer finds a home,

And avarice delights to come:—

Degraded in thy majesty,

Land of the vile, I hate from thee!

Fortunate gales! bear me away,
Over the bright and bounding sea,

To Britain's fair, and much loved Isles,

Where Virtue reigns and Freedom smiles!

HYMN,

Sung at the celebration of the First of August, by
the National Anti-Slavery Convention at Albany, and
written for the occasion by the Rev. John Scoble.

Hasten, O Lord, we pray,

The great and glorious hour,

When from the river to the sea,

The earth shall own thy power;

When thy pure Gospel light

Shall brighten every Isle,

And, gilded by its radiance bright,

The wilderness shall smile;

When from the Plains below,

Unto the Heights above,

The heart of every man shall glow

With LIBERTY and LOVE;

When solemn praise and prayer

To thee shall ever rise,

And Earth itself become once more

A blissful Paradise.

THE EDEN OF LOVE.

How sweet to reflect on those joys that await me,

In you blissful region, the haven of rest;

Where glorified spirits with welcome shall greet me,

And lead me to mansions prepared for the blessed;

Enriched in light, and with glory enshrouded,

My happiness perfect, my mind's sky unclouded,

I'll bathe in the ocean of pleasure unbound,

And range with delight through the Eden of Love.

W. C. TALLON.

NON-RESISTANCE.

PROGRESS OF NON-RESISTANCE.

BARNSTABLE, Aug. 16, 1839.

MY BROTHER:

Having held fourteen public meetings in Nantucket, and having met as many social circles, from twelve to twenty-five persons, mostly for the discussion of the principles of non-resistance, in all their applications to individuals, nations and governments—in their bearings on military and avenging systems and establishments; having visited several public schools and addressed them, (and better public schools, and more interesting and intelligent children, I have never seen)—having frequently met the colored people, and addressed them on abolition, non-resistance, temperance, and other matters, and seen abundant evidence of the malignant prejudice against them among many whites—and having formed many associations here that will never be forgotten—I left the island the 2nd day of August, and came to Sandwich, on the north side of Cape Cod.

Aug. 4th, (Sabbath)—lectured three times in Sandwich, once in the Methodist house, once in the Unitarian, and a half past 5, P. M. in the Town Hall. After the lecture at 5 1/2 o'clock, a discussion arose, that continued till 10 in the evening. On the 5th, I lectured in the Town Hall on human rights—showing the connexion between slavery and the man-killing principle; that the right to liberty will never be respected while the church, the state, ministers and people, lawyers and legislators, countenance the system of murder; took the ground that women have as good a right to make the laws by which they are to be governed, and to affix the penalties under which they are to suffer, as the men. All human rights belong to all alike. Considerable excitement and interest here. The militia—our Christian (?) system of rufianism, which Edward Everett and our misnamed Christian legislators, and ministers and churches, are so anxious to sustain—is not in very good repute here, though one of the ministers recently assured the people that a soldier's profession was perfectly consistent with Christianity—quoting the centurion, to whom Peter was sent, to prove the assertion!!

Since the Massachusetts Abolition Society was formed, its agents and editors, and ministers who favor it, have held it up before the people as opposed to non-resistance, and to the admission of women to act in Anti-Slavery meetings. Women were members of the state and national societies. By the constitution, they had a right to act in the business meetings. They chose to exercise that right. Because the Mass. A. S. Society refused to exclude its female members from the right of membership, it was given out that a new society must be formed. That same non-resistance—laying down two great principles, i. e. that man has no power of life and death over man, and that it is a sin for individuals or nations to do to enemies what cannot be done in the spirit of Christ. Because the Massachusetts A. S. Society refused to pass a sentence of condemnation on non-resistance, and to exclude non-resistants from the abolition platform, it was said a new society must be formed. These were the only avowed reasons for forming a new society.

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